

# A CHRISTALL Glasse for Christian WOMEN.

Containing a most excellent Discourse,  
of the Godly Life and Christian death of Mistresse  
KATHERINE STUBBES, who departed this  
Life in Burton vpon Trent in Stafford-  
shire, the 14. of December.

With a most heauenly Confession of the Chri-  
stian Faith, which Shee made a little before her departure,  
as also a most wonderfull combate betwixt Satan and her  
soule: worthy to be Imprinted in letters  
of Gold, and to be ingrauen in  
the Table of euery Chri-  
stian heart.

Set downe word for word as Shee spake, as neere  
as could be gathered: By PHILIP  
STUBBES Gent.

*Jobes.* *Stafford.*  
REVEL. 14. verse 13.

*Blessed are the dead that die in the Lord, euen so saith the Spirit, for  
they rest from their labours, and their workes follow them.*



LONDON

+ Printed for EDWARD WHITE, and are to be sold at his  
Shoppe neere the little North doore of S. Pauls Church  
at the Signe of the Gunne.

1608.

THE  
GREAT  
BRITAIN

OF THE  
NORTH  
AMERICA

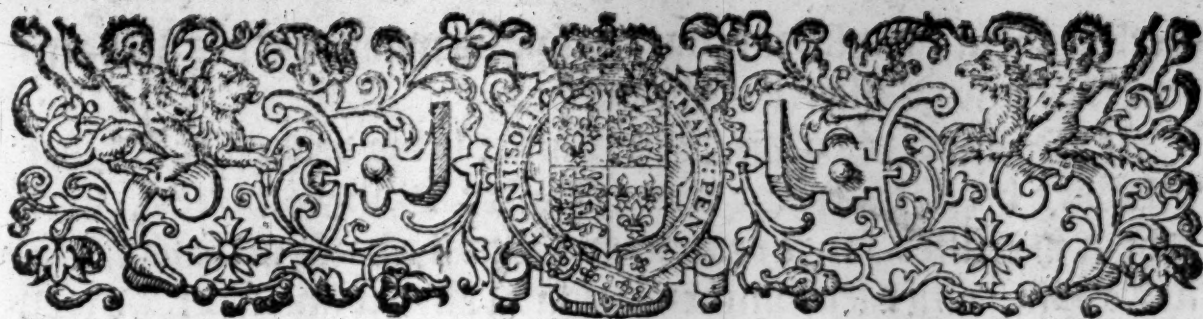
OF THE  
SOUTH  
AMERICA

OF THE  
WEST  
INDIES

OF THE  
AFRICA

OF THE  
ASIA





# A CRISTALL GLASSE

for Christian women, wherein

*they may see most wonderfull and rare exam-  
ples of a right vertuous life, and Christi-  
an death, as in the discourse follow-  
ing may appeare.*



Alling to remembrance (most Christian Reader) the finall end of mans creation, which is to glorifie God, and to edifie one another in the way of true godlinesse: I thought it my dutie, as well in respect of the one, as in regard of the other, to publish this rare and wonderfull example, of the vertuous life, and Christian death of M<sup>rs</sup> Kestrelle Katharine Stubbes, who whilst shee liued, was a mirrour of womanhood, and now being dead, is a perfect paterne of true Christianitie. She was descended of honest and wealthie Parents. Her father had bozne diuers Offices of worship in his com-  
pante, amongst whom he liued in good account, credit, and estimation all his daies. He was zealous in the truth, and of a sound religion. Her Mother was a Dutch-woman, both discret & wise, of singular good grace and modestie, and which did most of all adorne her, she was both religious and also zealous. This couple liuing together in the Citie of London many yeares, it pleased God to blesse them with childezen, of whom this Katharine was youngest saue one: But as she was yongest saue one by course of nature: so was she not inferiour to any of the rest, or rather farre

Her paren-  
tage.



## The Godly life

excelled them all (without comparison) by many degrees in the induiments and qualities of the minde.

Her marriage.

At fiftene yeares of age, her Father being dead, her Mother bestowed her in marriage to one Master Philip Stubbes, with whom shee liued foure yeares, and almost a halfe verie honestly, and godly, with rare commendation of all that knew her, as well for her singular wisdom, as also for her modesty, curtesie, gentleness, affabilitie and good gouernment. And aboue all, for her feruent zeale, which she bare to the truth, wherein she seemed to surpassse many, insomuch as if she chanced at any time to be in place where either Papists or Atheists were, and heard them talke of Religion, what countenance or credit soeuer they seemed to be of, she would not yeelde a iot, nor giue place vnto them at all, but would most mightly iustifie the truth of God against their blasphemous vntuths: and conuince them, yea & confound them by the testimonies of the word of God. Which thing how could it be otherwise: for her whole heart was bent to seeke the Lord, her whole delight was to be conuersant in the Scriptures, and to meditate vpon them day and night. Insomuch that you could seldome or neuer haue come into her house, and haue found her without a Bible or some ether good booke in her hands. And when as shee was not reading, she would spend the time in conferring, talking & reasoning with her husband of the word of God, & of Religion: asking him, what is the sense of this place: and what is the sense of that: how expound you this place, & how expound you that: what obserue you of this place, & what obserue you of that: so she seemed to be as it were ranshed with the same spirit that Dauid was when he said: The zeale of thine house hath eaten me vp.

Her godly life.

Her lone to the word of God.

She followed the commaundement of our Sauour Christ, who biddeth vs to search the Scriptures, for in them wee hope to haue eternall life. She obeyed the commaundement of the Apostle, who biddeth women to be silent, & to learne of their husbands at home. She would neuer suffer any disorder or abuse in her house, to be either vnrerroued or vnrerformed. And so gentle was she, and courteous of nature, that she was neuer heard to giue any the lie in all her life, nor so much as to (thou) any in anger: she was neuer knowne to fall out with any of her neighbours, nor with the least child that liued: much lesse to scold or brawle, as many

Her gentleness.



## of Katherine Stubbes.

ny will now a daies, for every trifle, or rather for no cause at all: and so solitarily was she given, that she would very seldome or neuer, and then not neither, except her husband were in company, goe abroad with any either to banquet or feast, to Gossippe or make merrie, as they terme it, insomuch that she was noted by some (though most vntreuly) to doe it in contempt and disdain of others. When her husband was abroad at London, or else where, there was not the dearest friend she had in the world, that could get her abroad to dinner or supper, to playes or interludes, nor to any other pastimes or disports whatsoeuer: neither was she giuen to pamper her bodie with delicate meates, wine or strong drinke, but rather restrained them altogether: saying, that we should eate to liue, & not liue to eate. And as she excelled in the gift of sobriety, so she surpassed in the vertue of humility. For it is wel knowne to diuers yet liuing, that she vtterly abhorred all kind of pride, as well in apparell as otherwise. She could neuer abide to heare any filthy or vnseemely talke of scurrilitie, bawderie, or vncleanes, neither swearing nor blaspheming, cursing, nor bawling, but would reprove them sharply, shewing them the vengeance of God due for such desert, and which is more, there was neuer one filthy, vncleane, vndecent, or vnseemely word heard to come forth of her mouth, nor neuer once to curse or banne, to sweare, or blaspheme God any manner of way, but alwaies her speeches were such, as both might glorifie God, & minister grace to the hearers, as the Apostle speaketh. And for her conuersation, there was neuer any man or woman, that euer opened their mouthes against her, or that euer did, or could once accuse her of the least shadow of dishonestie, so continently she liued, & so circumspectly she walked, eschewing euery the very outward appearance or shew of euill.

Her integrity  
of life.

Againe, for true loue and loyalty to her husband, and his friends shee was (let me speake it without offence) I thinke the rarest Paragon in the world: for she was so farre from dissuading her husband to be beneficiall to his friends, that shee would rather perswade him to be more beneficiall to them. If she saw her husband to be merrie, then she was merrie: if he were heauie or passionate, she would indeuoure to make him glad: if he were angrie, she would quickly please him: so wisely she demeaned herselfe towards him: She would neuer contrarie him in any thing, but by wise counsell and sage aduice and with all humilitie, and

Her demean-  
our towards  
her hus-  
band.

## The Godly life

Her little  
care of the  
world.

submission seeke to perswade him. And also little giuen was she to this world, that some of her neighbours maruelling why she was no more carefull of it, would aske her sometimes, saying: *Mistresse Stubs, why are you no more carefull for the things of this life, but sit alwaies porring vpon a booke, and reading? to whom she would answere. If I should be a friend vnto this world, I should be an enemy vnto God: for God and the world are two contraries. Iohn biddeth me loue not the world, nor any thing in the world, affirming that if I loue the world, the loue of the father is not in me. Againe, Christ biddeth me first seeke the kingdome of heauen, and the righteousnesse thereof, and then all these worldly things shall be giuen to me. Godlinesse is great riches if a man be content with that he hath. I haue chosen with good Marie, the better part, which shall neuer be taken from me. Gods treasure, she would say, is neuer drawne drie. I haue enough in this life, God make me thankfull, and I knowe I haue but a short time to liue here, and it standeth me vpon to haue regard to my saluation in the life to come. Thus this godly young Gentlewoman held on her course three or foure yeares after she was married: at which time it pleased God that she conceived with a man childe, after which conception she would say to her husband, and many other her good neighbours and friends yet liuing, not once nor twice, but many times, that she should neuer beare more children: that that childe should be her death, & that she should liue but to bring that childe into the world; which thing no doubt was reuealed vnto her by the spirit of God: for according to her prophcie, so it came to passe.*

Her prophcie  
of her death.

Her deliue-  
rie of child.

The time of her account being come, she was deliuered of a goodly manchild, with as much speede, and as safely in all womens iudgements as any could be. And after her deliuey, she grew so strong, that she was able within foure or fife dayes to sit vp in her bed, and to walke vp and downe her chamber, and within a fortnight to goe abroad in the house: being thoroughly well and past all daunger, as euerie one thought. But presently vpon this so suddaine recouerie, it pleased God to visite her againe with an extreame hot & burning quotidian ague, in which she languished for the space of sixe weekes or thereabouts. During all which time, she was neuer scene or perceiued to sleepe one

Her sicknes.



## of Katherine Stubbes.

one houre together, neither night nor day, and yet the Lord kept her (which was miraculous) in her perfect understanding, sense and memorie, to the last breath, praised bee his holy name therefore. In all her lickenesse, which was both long and grievous, she neuer shewed any signe of discontentment or impatience, neither was there ever heard one word come forth of her mouth sounding either of desperation, or infidelitie: of mistrust or distrust or of any doubting or wauering, but alwaies remained faithfull and resolute in her God. And so desirous was she to bee with the Lord, that these golden sentences were neuer out of her mouth: I desire to be dissolued and to be with Christ: and O miserable wretch that I am, who shall deliuer me from this bodie subiect to sinne: Come quickly Lord Iesus, come quickly: Like as the Hart desireth the water springs, so doth my soule thirst after thee, O God: I had rather be a doze keeper in the house of my God, then to dwell in the tents of the wicked: With many other heavenly sentences, which least I should seeme tedious, I willingly omit. She would alwaies pray in her sickness absolutely, that God would take her out of this miserable world. And when her husband and others, would desire her to pray for health if it were the will of God, she would answer, I beseech you pray not that I should liue, for I thinke it long to be with my God, Christ is to me life, and death is to me aduantage, yea the day of death is the birth day of euerlasting life, and I cannot enter into life but by death, therfore is death the doore or entrance into euerlasting life to me.

Her desire  
to be with  
God.

Her absolute  
prayer  
for death.

I know and am certainly perswaded by the spirit of God, that the sentence is giuen already by the great Iudge, in the Court or Parliament of heauen, that I shal now depart out of this life, and therefore pray not for me that I might liue here, but pray to God to giue strength and patience to perseuere to the end, and to close mine eyes in a iustifying faith in the blood of my Christ. Sometimes she would speake very softly to her selfe, & sometimes very audible these words, doubling them a hundred times together, Oh my good God, why not now: why not now: Oh my good God, I am ready for thee I am prepared: Oh receiue me now for thy Christs sake: Oh send thy messenger death to fetch me, send thy Sergeant to arrest me, thy Pursuant to attach me, thy Herauld to summon me: O send thy Jailor to deliuer my soule out of prison,



## The Godly life

Her Godly  
meditations.

son, for my bodie is nothing else but a stinking prison to my soule. Oh send thine holy Angels to conduct my soule into the everlasting kingdome of Heauen. Other some times she would lie as it were in a slumber, her eyes closed, and her lips uttering these words very softly to her selfe: O my swete Jesus, O my loue Jesus, why not now: swete Jesus, why not now: O swete Jesus pray for me, pray for me swete Jesus: repeating them many times together. These and infinite the like were her daily speeches and continuall meditations, & neuer worser word was there heard to come forth of her mouth during all the time of her sickness. She was accustomed many times as she lay, very suddainly to fall into a swete smiling, and sometimes into a most hearty laughter, her face appearing right faire, red, amiable, and louely: and her countenance seemed as though she greatly reioyced at some glorious sight. And when her husband would aske her why she smiled and laughed so: She would say, Oh if you saw such glorious and heauenly sights as I see, you would reioyce and laugh with me: for I see a vision of the ioyes of heauen, & of the glory that I shall goe vnto: and I see infinite millions of Angels, attendant vpon me, and watching ouer me, ready to carry my soule into the kingdome of heauen. In regard whereof she was willing to forsake herselfe, her husband, her child, and all the world besides. And so calling for her childe, which the Nurse brought vnto her, she tooke it in her armes, and kissing it, sayd: God blesse thee (my sweete babe) and make thee an heire of the kingdome of heauen: and kissing it againe, deliuered it to the Nurse, with these words to her husband standing by: Beloued husband, I bequeath this my child vnto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea and mine owne selfe, and esteeme all things but dung, that I may win Jesus Christ: And I pray you swete husband, bring vp this child in good letters, in learning and discipline, and aboue all things, see that he bee brought vp and instructed in the exercise of true religion.

Her glorious  
visions,  
Her request  
to her husband  
for  
the bringing  
vp of  
her childe.

Her hatred  
to the world

The childe being taken away, she espied a little Puppie or Bitch (which in her life time she loued well,) lying vpon her bed: she had no sooner espied her but she beat her away, and calling her husband to her, sayd: good husband, you and I haue offended God grievously in receiuing this bitch many a time into our bed, we would



## of Mistresse Katherine Stubs.

would haue bene loth to haue receiued a Christian soule, purchas-  
 sed with the precious blood of Iesus Christ, into our bed, and to  
 haue nourished him in our bosomes, and to haue fed him at our  
 Table, as we haue done this filthy Cur many times, the Lord  
 giue vs grace to repent it, and all other vanities. And afterward  
 could she neuer abide to looke vpon the Witch any moze. Having  
 thus godly disposed of all things, she fell into a trance or sound  
 for the space almost of a quarter of an houre, so as every one  
 thought she had beene dead: But afterward she comming to her  
 selfe spake to them that were present, as there were many (bath  
 worshipfull and others) saying: Right worshipfull and my good  
 neighbours and friends, I thanke you all for the great paines  
 you haue taken with me, in this bed of my sicknesse: and whereas  
 I am not able to requite you, I beseech the Lord reward you in  
 the kingdome of heauen. And for that my houre-glasse is runne  
 out, and that my time of departure hence is at hand: I am per-  
 swaded for thzee causes to make a confession of my faith before  
 you all. The first cause that mooueth me thereto, is, for that those  
 (if there be any such here) that are not yet thoroughly resolved in  
 the truth of God, may heare and learne what the spirit of God  
 hath taught me out of his blessed and all sauing word. The second  
 cause that mooueth me is, for that none of you shall iudge that  
 I died not a perfect Christian, and a liuely member of the mysticall  
 bodie of Iesus Christ, and so by your rash iudgement might in-  
 curre the displeasure of God. The thirde and last cause is, for that  
 as ye haue bene witnesses of part of my life, so you might be wit-  
 nesses of part of my faith and beleefe also. And in this my confes-  
 sion, I would not haue you to thinke that it is I that speake vnto  
 you, but the spirit of God which dwelleth in me, and all the elect  
 of God, vlesse they be reprobates: For Paull saith, Rom 8 If  
 any one haue not the spirit of Christ dwelling in him, he is none of  
 his. This blessed spirit hath knocked at the doore of my heart,  
 and my God hath giuen me grace to open the doore vnto him, &  
 he dwelleth in me plentifully. And therefore I pray you giue me  
 patience a little, and imprint my words in your hearts, for they  
 are not the words of flesh and blood, but the spirit of God, by  
 whom we are sealed to the day of our redemption.

Her extasie  
or swoond.

The cause  
mouing her  
to make  
confession  
of her faith.



## Her confession of Faith.

A most heavenly confession of the Christian faith, made by  
the blessed seruant of God Mistres Katherine Stubbes,  
a little before she died.



Although the Maieſtie of God bee both infinite and  
unſpeakable, and therefore according to his excellent  
dignitie, can neither be conceived in heart, nor ex-  
preſſed in words, yet to the end you may know what  
God is, in whom I beleue, as farre as he hath re-  
uealed himſelfe vnto vs in his holy word, I will define him vnto  
you as the ſpirit of God ſhall illuminate my heart. I beleue  
therefore with my heart, and freely confeſſe with my mouth here  
before you all, that this God in whom I beleue, is a moſt glori-  
ous ſpirit, or ſpirituall ſubſtance, a diuine eſſence or eſſentiall be-  
ing, without beginning or ending: of infinite glory, power, might,  
and maieſtie: inuiſible, inacceſſible, incomprehenſible, & altogether  
unſpeakable. I beleue and confeſſe, that this glorious God-head,  
this bleſſed ſubſtance, eſſence, or being; this diuine power, which  
we call God, is diuided into a Trinitie of perſons, the Father, the  
Sonne and the holy Spirit, diſtinct onely in names and offices,  
but all one, and the ſame in nature, in eſſence, ſubſtance, Deitie,  
maieſtie, power, might, and eternitie, I beleue and confeſſe that  
GOD the Father, the firſt perſon in this bleſſed Trinitie,  
is from euerlaſting, before and beyond all times, not made, nor  
created, nor begotten of any, but the only maker, creator, and  
begetter of all things whatſoeuer. I beleue and confeſſe that  
Jeſus Chriſt the Sonne of God, is the ſecond perſon in this glo-  
rious Trinitie, not created nor made of any, but begotten of his  
Father before all eternitie, time or worlds. I beleue the  
holy Spirit to bee the third perſon in this ſacred Trinitie,  
not made of any, nor begotten, but proceeding both from the  
Father, and the Sonne, as the verie wiſedome and inſpiration  
of them both. I doe beleue and confeſſe, that this moſt glorious  
Trinitie is conſubſtantiall, and coeſſentiall together, none  
before nor after other, none greater or leſſer then other, of equall  
power: of equall maieſtie, of equall glorie, and eternitie (as be-  
fore)

What God  
is.

Her nota-  
ble faith in  
the bleſſed  
Trinitie.

God crea-  
ted all  
things, and  
gouerneth  
all things.



on her Death-bed.

foze.) I beleue and confesse, that this God, this blessed Trinitie, not onely created althings both visible and invisible. spirituall and corporall, where or whatsoeuer, but also that he vpholdeth, continueth and maintaineth them by his Almighty power and vnsearchable wisdom, through the secret working of his spirit. I beleue and confesse, that this great God ordereth and disposeth all things according to his good pleasure and will, and that he also foreseeeth and foreknoweth all things according to his prouidence, and pcesence, so that nothing cometh to passe by fortune, chance, or casualtie to him, though it seemeth fortunall, or casual to vs, who see neither the beginning, the middle, the ends, the causes nor effects of things before they come to passe. I beleue and confesse that the Lord our God, hauing created the vniuersall engine, and frame of this world, with all things contained therein for the benefite and vse of man, the last of all other creatures euen the sixt day created man after his owne similitude and likenes, holy, pure, good, innocent, and in euerie part perfect and absolute, giuing him also wisdom, discretion, vnderstanding and knowledge aboue all other creatures, (the holy Angels onely excepted) and which was more, hee gaue vnto him a certaine power, strength, facultie (which we call free will) by force whereof hee might haue continued and remaine for euer in his integritie and holines, if hee had would. But he had no sooner receiued his inestimable blessing of free will, in innocencie and integritie, but by harkning to the poysoned suggestions of the wicked Serpent, and by obeying his perswasions, hee lost his free will, his integritie and perfection, and vs all his posteritie to the end of the world, and so of a Saint in heauen, he (and we in him) became firebrands in hell, vassalles of Satan, Discreants, Reprobates, Abiects, and Castawaies, before the face of God for euer. Then when there was no other way or meanes for men to bee saued in the iustice of God, I doe constantly beleue and confesse, that God the Father in the multitude of his mercies, when the fulnesse of time was come, sent his owne Sonne Christ Iesus, forth of his owne bosome into this miserable world, to take our nature vpon him, and that in the wombe of a Virgin, without spot or blemish of incarnation. Anne, and without the helpe of man, by the wonderfull operati-

No fortune  
or chance.

Mans per-  
fection.

Mans fall,  
Christ his  
incarnation.



## The confession of faith

tion and ouer shadowing of the holy Ghost.

Christ his  
sacrifice :

Christ his  
resurrection

Christ his  
ascension.

The hea-  
uens must  
hold Christ  
essentiall  
bodie till  
the day of  
iudgement

And as I constantly beleue that Iesus Christ is come in the flesh (according to the scriptures) so I vnfaignedly beleue that he hath offered by his blessed bodie vpon the Alter of the Crosse, as a Sacrifice propitiatorie, satisfactorie, and expiatorie, for the sins of the whole world, and for me the chiefe of all sinners. By vertue, power, and efficacy of which Sacrifice and oblation onely, I trust and beleue to be saued, and by the merits of the blood of this immaculate Lambe (Christ Iesus) to bee set free, and pardoned of all my sinnes whatsoever. And whereas the professed enemies of God, the Papistes doe bragge of their good woorkes, of their merits, righteousnesse, and deserts I beere before you all, in the presence of God, and his holy Angels, do utterly renounce, abandon, and forsake all my owne meritts, righteousnesse, and deserts, and filthy dung: acknowledging my Merits to bee the merits of God in Christ, who is made vnto me righteousnesse, holines sanctification and redemption. For I am assured that if the Lord should weigh my righteousnes in the ballance of his iustice, rewarding me according to the same, I should receiue nothing but iust damnation for my deserts. I doe further beleue and confesse that Iesus Christ hauing suffered death vpon the Crosse for mee and all mankind, rose againe to life the third day after, by the spirituall power of his God-head, conquering thereby sinne death hel, Sathan and all his hellish band. I doe also beleue that the same Iesus Christ after his most victorious resurrection, ascended into heauen, in the sight of the Apostles and holy Saints, & cloude receiuing him out of their sight, there not only to prepare a place for vs, but also to make continuall prayer and intercession for vs to God the Father, at whose right hand he now sitteth in equall glory and blisse for ever more.

I do constantly beleue that the heaueus must hold his corporall presence, till the day of iudgement: that his blessed body is circumscripible, and contained in one locall place, and cannot be presented in euery place at one and the same time: his Dietie and his Godhead notwithstanding being in euery place at once, and fulfilling all places, and yet contained in no one place. For it is against the nature of a true body to be present in many places

at



on her Death-bed.

at once: and therefore the Papists in effect denie the bodie of Christ to bee a true and essentiall and naturall body, by teaching it to be present in their so many and sundrie Wines at once.

I doe also belecue and confesse, that this Jesus Christ shall come at the latter day of iudgement (when the number of Gods elect shall be fulfilled) in the same likenesse that he was seene goe vp into heauen, & with the same naturall body, to iudge both the quicke and the dead, and reward euery man according to his workes. At which day I doe constantly belecue, that all flesh, Christ co-  
ming to  
iudgement,  
and of our  
resurrection I meane of mankind onely, shall rise againe by the omnipotent power of God, where by he is able to subdue all things by himselfe, not one haire of their heads lacking. Then death shall yeeld vp his dead, the grave his dead, the sea his dead, & hell his dead. And then shall the soules of the godly, of the elect & chosen of God, enter into their owne bodies againe, & be reunitied together, their bodies now being renewed, altered & changed: for being befoze corruptible bodies, now they shall be made incorruptible: being befoze filthie and vncleane, they shall now be made cleane & pure like to the glorious bodie of Christ Jesus, shining as the Sunne for euer in his kingdome of heauen, where they shall dwell for euer in such ioy as no hart can thinke, nor tongue expresse, nor pen is able to write. Upon the other side, the soules of the wicked and reprobate, shall be reunitied to their proper bodies, and both together shall be cast into hell fire, where is nothing but weeping, wailing, and gnashing of teeth for euermore.

Furthermore, I beleue & confesse, that the soules of all the elect children of God, immediately after their departure out of their bodies, do go into the kingdome of heauen, into the hands of God, being guided and conducted thither by the ministrie of the Angels of God, & not in purgatory, Limbo patrum, or any other place whatsoever. For whether the soule of Christ was receiued when he cried, Father into thy hands I commend my Spirit, thither are all the soules of the children of God, that die in the true faith of Jesus Christ, receiued immediatly after their departure hence. In the Gospel after Saint Luke, we reade that the soule of poore Lazarus, of blessed Lazarus, straight after his death, was carried into heauen by the Angels of God, & not into

Whether the  
soules of  
the faithfull  
doe goe af-  
ter their de-  
parture out  
of their  
body.



## Her confession of Faith.

popish Purgatorie, which was not hatched almost of two hundred yeeres after. The soule of the penitent and faithful Theefe was carried straightway into Paradise, for so Christ tolde him: This day shalt thou be with me in Paradise, that is, the Kingdome of heauen and not in purgatory. Salomon saith, Chapter 3. The soules of the righteous are in the hands of God, and there shall no torments come nigh them: Christ saith, hee went into heauen to prepare a place for vs, then not into purgatorie, except they will haue their purgatorie to be in heauen.

Purgatory  
of the Pa-  
pists blas-  
phemous.

He saith further, that where he is, there shall his seruants bee also. But I hope they will not say, that Christ is in purgatorie, but in Heauen, and thither shall all the soules of the faithfull ascend immediatly, and therefore is the opinion of Popish Purgatorie both blasphemous and sacrilegious; But the true Purgatorie indeed is this, the Blood of Jesus Christ, which cleanseth vs from sinne: no other Purgatorie doe I knowe of, by the word of God nor acknowledge. I beleue also, and confesse that man is iustified, that is, pronounced iust before God, freed from sinne and all punishments due for sinne, by a true and lively faith in the blood of Christ onely, and not by his workes, merits, righteousness, or deserts: neither yet by any inherent righteousness in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoever. And therefore the Apostle to the Rom. 4. was bolde to say, that if Abraham were iustified by workes, then had he wherein to reioyce, but not with God, for hee saith after ward in the 3. Chapter, being iustified by faith, we haue peace toward God through Jesus Christ. And therefore doe I constantly beleue, that we are iustified by faith onely, and not by the workes of the lawe. For if good workes could saue vs, then had Christ died in vaine. And if they could saue vs, why should they not be called by the name of our saviours? But when I say that faith onely iustificieth, I meane not a barren faith, or a dead faith, without good workes, such as the diuels haue: but I speake of such a faith, as bringeth forth good workes in great plentie: and can no more bee without good workes, than the Sunne without light, the fire without heate, or the water without his naturall moisture. If you would know why we should do good workes, if wee can not bee saved

Man iustifi-  
ed by faith  
onely.



## on her Death-bed.

by them, I will tell you: we must doe good workes for foure causes chiefly. First, to shew our obedience to him that commaundes vs. Secondly, to glorifie him that created vs, and ordained good workes also, that we should walke in them. Thirdly, for the mutuall loue and charitie which wee beare towarde our Brethren: Fourthly, to make our saluation sure and certaine vnto vs as the Apostle speaketh. For these and other causes must we doe good workes, and yet we must not trust to be saued by them: for there is no other name giuen vnder heauen, wherby a man may be saued but only the name of Iesus Christ. I doe also constantly beleue and confesse, that all the canonicall scriptures are the infallible word of God, and that the holy spirit of God, was, and is the only author of them, and that holy men of God spake & writ them as they were taught and inspired by the spirit of God, as blessed Peter beareth record. I also beleue that the holy Scriptures doe containe all things necessarie to saluation, without all Popish trash of unwritten verities, or rather unwritten verie lies. I doe further also beleue and confesse that God the father hath from euerlasting, and before all worldes in his secret counsell, and in his euerlasting purpose and decree, elected, chosen, and predestinate in Christ Iesus, certaine of the lost Sonnes of Adam, to be members of his bodie, and heires with him of his heauenly Kingdome. And other some hath hee predestinated to euerlasting destruction, leauing them in their naturall sinne and corruption still. Now if you aske mee what predestination and reprobation is: I answer, it is the euerlasting purpose and decree of God, whereby hee doth choose some to saluation; and some to damnation. If you demaund why hee chooseth some to saluation, and not all, finding them all in like state and condition: I answer. In choosing some to saluation he sheweth his unspeakable mercie, grace, fauour, and loue: and in choosing othersome to damnation, he sheweth his power, his iustice, and his iudgement to all the world. For as by the one the mercy of God appeareth, so by the other we may see what we haue deserued. And if you aske me yet, why hee chooseth some, and reiecteth othersome. I tell you hee may doe it at his blessed will and pleasure. For if I haue two debtors that owe mee two thousand pound apiece, it is to me to release the one of the whole debt,

Why we  
should doe  
good workes

The cano-  
nicall scrip-  
ture the in-  
fallible word  
of God.

Her faith in  
the predesti-  
nation of  
God, and  
what it is.

debt,



## Her confession of Faith

Our voca-  
tion or cal-  
ling.

The Church  
twofold, &  
how.

How and  
when the  
Church can  
not erre.

Christ is  
the true  
head of the  
Church,

debt, and so exact the whole of the other: soz to the one I shew  
but mercy, & to the other but iustice. Now those that the Lord  
hath predestinate in Christ Jesus to euerlasting saluation, them  
doth he call in his good time, to the knowledge of his truth, to re-  
pentance, to integritie of life, and to all perfection: & those whom  
he doth call, them doth he iustifie: & whom he doth iustifie, them  
will he glozifie. And that doctrine of predestination and reprobation  
standeth thus: the Apostle Eph. 1. 11. sheweth evidently,  
saying; We are chosen in Christ, when wee were predestinate  
according to the purpose of him, that worketh all things according  
to the counsell of his will: and in the 4. and 5. verse of the  
same Chapter, he saith; We are chosen in him (meaning Christ)  
before the foundation of the world, that wee should bee holy and  
blamelesse before him in loue. Reade Rom. 9. and many other  
places of holy scriptures, and you shall find this doctrine to be ve-  
ry cleare. I doe further beleue and confesse, that God hath his  
seuerall churches, & namely his church triumphant in the king-  
dome of heauen, and his church militant disperied vpon the face  
of the earth. I do also beleue, that this militant church is two-  
fold, visible, and inuisible. The visible Church is knowne & dis-  
cerned by these marks; the word of God preached, the Sacra-  
ments sincerely ministred, and ecclesiasticall discipline and other  
censures of the Church duely executed. The other Church I call  
the inuisible Church, not for that men are inuisible, but that it  
alwayes appeareth not to the eye of the world, but is knowne  
of God onely, who alone knoweth who are his. I beleue that  
this Church, this spouse of Christ cannot erre, specially in mat-  
ters of saluation and damnation, so long as she holdeth her head  
Christ Jesus aright. And I constantly beleue that Jesus Christ  
is the only head, ruler & gouerner of this Church, and not Anti-  
christ the Pope, nor any of his shauelings, as Paul testifieth, E-  
phes. 4. 15. saying, let vs grow vp in al things, in him who is the  
head, Jesus Christ: againe, in another place he saith; As Christ  
is the head of the church, so is the husband head ouer his wife. I  
beleue and confesse, that Jesus Christ hath left not only the holy  
scriptures to instruct & teach his church, but also Sacraments, in  
number two; to wit, Baptisme, & the Lords Supper, as seals of  
his grace towards it, to confirme it in his truth: & as conduits of  
his



on her Death-bed,

his mercy to conuey his grace and goodnes to it also.

These Sacraments, I say, are seals and signes of holy things, and therefore cannot be the things themselves. For it is against the nature of a Sacrament, to be the thing signified thereby. Baptisme consisteth in two natures, the visible element, and the invisible grace. The visible element is water; the invisible grace are the gifts and graces of the holy Ghost, confirmed in Baptisme. The water signifieth vnto vs, that our whole nature is corrupted, and had need to be purged and cleansed. It signifieth also vnto vs our Regeneration, Sanctification, and new Birth: And it representeth also vnto vs, the blood of Iesus Christ, which cleanseth vs from all sinnes, and I faithfully beleue that it is no more lawfull for a woman to minister this Sacrament, then it is lawfull for her to preach, or to minister the Sacrament of the Lords Supper.

Two Sacraments, & what they are, whereof they do consist, & what they represent vnto vs.

And as concerning the Sacrament of the Lords Supper, I beleue and confesse that it consisteth of two natures also; an earthly and an heauenly nature or qualitie. The visible Element or earthly nature, is bread and wine: the heauenly nature or qualitie, the body and blood of Christ signified thereby. The wine doth represent vnto vs the blood of Christ, which was shed for vs: and the bread doth signifie vnto vs also, the body of Christ which was giuen for vs. And as many as receiue the Sacrament worthily, in remembrance of the death and passion of Iesus Christ, doe eat and drinke Iesus Christ spiritually, to their eternall saluation. And I do verily beleue, that in this Sacrament, neither the bread, nor the wine, neither before nor after the wordes of consecration (as they terme them) are changed, altered, or transubstantiated, into the real, essentiall, or materiall body of Christ, but remaine the same still in nature & substance, that they were before. And therefore Paul feared not to call it bread still, many times, in his Epistle to the Corinthians; and our Saviour in the 6. of S. Iohn saith; that they should see him ascend into heauen, with the same body that he sate with them at Supper, whole and vneaten: adding further, that the wordes that hee spake, were spirit and truth: and that it is the Spirit that giueth life, the flesh profiteth little. And he biddeth vs to celebrate this Supper, in remembrance of him; and to preach his death therein till

Neither the bread nor wine changed in the Lords Supper.

## Her confession of Faith

Sacraments  
do not con-  
ferre grace.

he come againe. If Christ were in the Sacrament, flesh and blood, and bone, then the wicked might eate him, and so should there neuer any wicked bee condemned. For Christ saith, hee that eateth his flesh, and drinketh his blood, shall neuer die, yea, Kats, Cats and Mice might eate his body, which were blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that these Sacraments doe represent vnto vs most excellent things, yet doe they not conferre grace of themselves, neither is the grace of God so tied to the material elements, that he cannot saue without them. And therefore are the Papists more then cruell, that teach, all Childzen to be damned that die before Baptisme, for we reade of certaine in the Acts of the Apostles, that were baptized, and yet they had not so much as heard whether there were any holy Ghost or not: Simon Magus was baptized, yet he receyued not the holy Ghost thoe. And againe, Cornelius had receiued the holy Ghost before his baptisme, Iohn the Baptist receiued the holy Ghost in his Mothers wombe, and the like. But yet notwithstanding although the grace of God be not tyed to the Sacraments, yet hee that may receiue them, and will not, or else setteth light by them; shall neuer receiue the giftes and graces signified by them.

Christ is  
our onely  
Mediator.

Christ only  
to be called  
vpon and  
not saints.

I doe also most constantly beleue, that as Iesus Christ is the vndoubted Sauour of the world, so is he our onely Mediator, aduocate. and intercessor of God the Father, & none but hee alone who is ascended into the heauens, sitteth on the right hand of God, & maketh continuall prayers to God for vs: as Iohn saith; If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes. And to the same effect Paul speaketh, 1. Tim. 2. 5. There is one God, and one Mediator betwene God and man, which is the man Christ Iesus. And as I beleue that Iesus Christ is our onely mediator and aduocate, so I constantly beleue that he is onely to be called vpon, invocated, and prayed vnto, and neither Saint nor Angell, Patriarke, nor Father, Martyr nor Confessor, Peter nor Paul, Apostle nor Euangelist, Iames nor Iohn, no, not Mary her selfe, nor any other creature, how excellent soeuer they seeme to be in the eyes of the world. For we are assured



on her Death-bed.

assured by the word of God, that the Saints can neither heare our prayers, nor grant our requests, and therefore Christ saith Call vpon mee in the day of thy trouble, and I will deliuer thee, and thou shalt praise me. And againe the Apostle saith, how shall they call vpon him in whom they haue not beleueed? Then as it is not lawfull to beleue in any other, saue God alone, so it is not lawfull to pray to any other, saue to God alone, in the name and mediation of Iesus Christ only.

I doe also most constantly beleue, that my soule, so soone as Her believe whither her soule should goe after her departure. euer it departeth out of my bodie, shall be carried by the ministrie of the holy Angels of God into the kingdome of heauen: where I shall see & certainly know. Adam, Euah, Noah, Abraham, Isack, Iacob, Moses, Samuel, David, & all other Prophets, Patriarks, and Fathers, together with Mary the Mother of Christ, Peter, Paul, Iames, and Iohn, and all other Martyrs, Confessors and holy Saints of God, which haue died since the beginning of the world, or which shall die to the end of the same. Oh what a comfortable thing is this, that we shall know one another in the life to come: Talke with one another, loue one another, and praise God one with another, and altogether world without end. And because some of you peradventure will hardly beleue this doctrine to be so, I pray you giue me leaue to proue it by the word of God, and then I will make an end.

When God cast Adam into a dead sleepe, and made woman of a rib of his side, he brought her vnto him, and hee knew her straight way, and he called her by her name. Could Adam in the state of innocencie know his wife, he being in a dead sleepe while she was in making? and shall not we, being restored to a farre more excellent dignitie and perfection then euer Adam was in, not know one another: shall our knowledge bee lesse in heauen then it is in earth: doe wee not know one another in this life, where we know but in part, we see but in part, yea as it were in a glasse: and shall not we know one another in the life to come, where all ignorance shall be done away? We shall know one another in the life to come.

We shall bee like (saith Christ) the glorious Angels which knowe one another. & shall not we then know one another in the life to come: Shall we be like them in other things, and faile only in this: We shall (saith the Apostle) see and know Christ, euen as

## Her confession of Faith.

he is, who is the wisdom, image, and brightness of his Fathers substance, and shall we not know one another? We are all members of one body, and shall we not know one another? Christ Jesus is our head, and we his members, and shall not the members know their head, and so consequently one another? They that are all fellow servants in one house, but for a short time in this world, do know one another, and shall not we know one another after this life: being fellow citizens in one & the same Citty, subjects in one and the same kingdom, and serving one Lord and Master, with one spirit and minde for ever, world without end? Shall brute beastes know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge. The Apostles knew Christ, after he was risen againe, and shall not wee know one another after the generall resurrection of the flesh?

In the 16. of Luke, we reade, how that the rich man lying in hell, knew Abraham and Lazarus in heauen a far off. Then I reason thus: if the wicked that be in hel (in torments) do know those that be in heauen so farre aboue, how much more shall the godly know one another, being altogether in one place, and fellow Citizens in the kingdom of heauen? Wee reade also in the 17. of Marke, how our Saviour Christ, meaning to shew vnto his disciples, Peter, James, and Iohn, as it were a shadow, or glimmering of the ioyes of heauen, and therefore he is said to be transfigured before them, and his face did shine as the Sun, his apparell was as the light, there appeared vnto them Moses and Elias, saith the text. Then it followeth, that if the Disciples, being in their naturall corruption, and but in a shadow or glimmering of the ioyes of heauen, did know Moses and Elias, the one whereof died almost two thousand yeres before, and the other not much lesse: how much more shall wee know one another in the life to come, all corruption being taken away, and we in the full fruition and possession of all the ioyes and glorie of heauen? This is my faith, this is my hope, and this is my trust: this hath the spirit of God taught me, and this haue we learned out of the word of God. And good Lord that hast begun this worke in me, finish it, I beseech thee, and strengthen me, that I may perseuer therein to the end, and in the end, through Jesus Christ my one



## on her Death-bed.

lie Lord and Saviour.

She had no sooner made an end of this most heavenly confession of her faith, but sathan was ready to bid her the combat, who she mightely repulsed and vanquished by the power of our Lord Jesus, on whom she constantly believed: and whereas before she looked with a sweete, louely, and amiable countenance, red as the Rose, and most beautifull to be hold: now vpon the sudden she bent her browes, she frowned, and looking as it were with an angrie, & sterne, auster countenance, as though she sawe some filthy, vgglesome, and displeasent thing, she burst forth into these speeches following, pronouncing her words scornfully, and disdainfully, in contempt of him to whom she spake.

Sathan  
tempteth  
her.

A most wonderfull conflict betweene Sathan, & her soule,  
and of her valiant conquest in the same, by the  
power of Christ.

**H**OW now Sathan, what makest thou here? Art thou come to tempt the Lords seruant? I tel thee (thou hel-hound) thou hast no part nor portion in mee, nor by the grace of God neuer shalt haue: I was, now am, and shall be the Lords for euer, yea (sathan) I was chosen and electe in Christ to everlasting salvation, before the foundations of the world were laid, and therefore thou maiest get thee packing, thou damned dog, & goe shake thine eares, for in me thou hast nought. But what dost thou lay to my charge, thou foule fiend? Oh, that I am a sinner, and therefore shall be damned. I confesse indeed that I am a sinner, and a greuous sinner, both by original sin, and actual sin, and that I may thank thee for. And therefore sathan I bequeath my sinne to thee from whence it first came, & I appeale to the mercy of God in Christ: Jesus Christ came to saue sinners as he saith himselfe, and not the righteous: behold the Lãve of God, saith Iohn that taketh away the sins of the world. And in another place he crieth out, the blood of Jesus Christ doth cleanse vs from all sin: And therefore sathan I constantly believe that my sinnes are washed away in the precious blood of Jesus Christ, and shall neuer be imputed to me any more. But what saiest thou more sathan? dost thou aske me how I dare come to him for mercy he being a righteous God, and I a miserable sinner? I tell thee sathan I am bold (through Christ) to

Her won-  
derful emp-  
tation and  
valiant con-  
quest in the  
same.

Her dispu-  
tation with  
sathan.

## Her confession of Faith

come vnto him, being assured and certaine of pardon & remission of all my sins for his names sake. For doth not the Lord bid all that be heauie laden with the burden of sinne, to come vnto him, and he will ease them? Christs armes, were spreade wide open (Sathan) vpon the Crosse (with that she spread her owne armes) to embrace me, and all penitent sinners: and therefore Sathan, I will not feare to present my selfe before his footstool, in full assurance of his mercie for Christ his sake. What more Sathan? Dost thou say it is written, that God will rewarde every one according to his deserts: So it is written againe (thou deceitfull Deuill) that Christs righteousnes is my righteousnes, his workes my workes, his deserts my deserts, his merits my merits, and his precious blood a full satisfaction for my sinnes. But God, is a iust God thou saiest, and therefore in iustice must needes condemne me.

I graunt Sathan, that he is a iust God, and therefore he cannot in iustice punish me for my sinnes: which he hath punished already in his owne Sonne. It is against the law of Justice to punish one fault twice. I was and am a great debtor vnto God the Father, but Christ Iesus hath paid the debt for me, and therefore it standeth not with the iustice of God to require it againe. And therefore auoyd Sathan, auoyd thou firebrand of hell: auoid thou damned Dog, and tempt me no more, for hee that is with me is mightier then thou, even the mighty and victorious Lion of the tribe of Iuda, who hath brused thy head, & hath promised to be with his Children to the end of the world. Auoide therefore thou dastard, auoide thou cowardly Souldier: remoue thy siege, and peeld the field wonne, and get thee packing, or else I will call vpon my graund Captaine Christ Iesus, the valiant Michael, who beate thee in heauen, & threw thee downe to hell, with all thy hellish traine and diuelish crue. She had scarcely pronounced these last words, but she fell sodainely into a sweete smiling laugher, saying: now he is gone, now hee is gone, doe you not see him fly like a coward, and run away like a beaten Cocke? He hath lost the field, and I haue wonne the victorie, even the Garland and Crowne of euerlasting life: and that not by my owne power or strength, but by the power and might of Iesus Christ, who hath sent his holy Angels to keepe me



on her Death-bed.

mee. And speaking to them which were by, she said, Oh would  
 God you saw but what I see. For behold, I see infinite milli-  
 ons of most glorious Angels stand about me, with fiery charrets  
 ready to defend mee, as they did the good Prophet Elizeus.  
 These holy Angels, these ministring spirits, are appointed by  
 God to carrie my soule into the kingdom of heauen, where I shall  
 behold the Lord face to face, and shall see him, not with other, but  
 with these same eyes. Now I am happy and blessed for ever, for I  
 haue fought the good fight, and by the might of Christ haue won  
 the victorie. Now from hence forth I shall neuer taste neither of  
 hunger nor cold, paine nor woe, miserie nor affliction, beratti-  
 on nor trouble, feare nor dread, nor any other calamitie or ad-  
 uersitie whatsoeuer. From henceforth is laid by for me a crowne  
 of life, which Christ shall giue to them which loue him. And as I  
 am now in possession thereof by hope, so shall I bee anon in full  
 fruition thereof by presence of my soule, and hereafter of my bo-  
 die also when the Lord shall please. Then she spake softly to her  
 selfe as followeth. Come Lord Iesus, come my loue Iesus, Oh  
 send thy Purseuant sweete Iesus to fetch me. Oh sweete Iesus  
 strengthen thy seruant, and keepe thy promise. Then sang she a  
 Psalm most sweetely, and with a cheerefull voice: which done  
 she desired her husband that the 133. Psalm might bee sung be-  
 fore her to Church. And further she desired him that hee would  
 not mourne for her, alledging the Apostle Paule, where he saith:  
 Brethren I would not haue you to mourne as men without  
 hope, for them that die in the Lord: affirming that she was not  
 in case to be mourned for, but rather to be reioyced of for that she  
 should passe (as she said) from earth to heauen, from men to  
 holy Angels, Cherubins, Seraphins, to holy Saints, Patri-  
 arkes, and Fathers, yea to God himselfe. After which wordes  
 herie suddainly she seemed as it were greatly to reioyce, and  
 looke chearefully, as though she had serue some glorious sight:  
 and lifting vp her whole bodie, and stretching forth both her  
 armes, as though she would embrace some glorious and pleasant  
 thing, said: I thanke my God through Iesus Christ, hee is come,  
 he is come, my good Paylor is come to let my soule out of prison.  
 O sweete death thou art welcome: welcome sweete death, ne-  
 ver was there any guest so welcome to me as thou art: welcome

Her guard  
of Angels,

Her medi-  
tation.

Her request  
to her hus-  
band not to  
mourne for  
her.

Her talke  
with death  
and friendly  
welcom-  
ing of  
him.

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## Her confession of Faith.

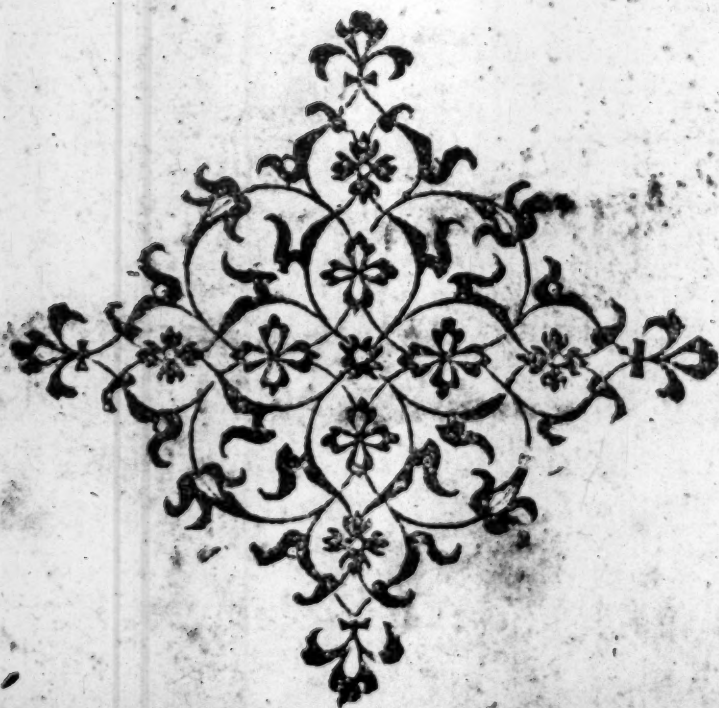
the messenger of everlasting life: welcome the doore and entrance into everlasting glorie; welcome I say, and thrice welcome my good Taylor, doe thy office quickly, and set my soule at libertie: Strike sweet death, strike my heart, I feare not thy stroke. Now it is done, Father, into thy blessed hands I commend my spirit; Sweet Jesus, into thy hands I commend my spirit; Blessed Spirit of God, I commit my soule into thy hands; O most holy, blessed and glorious Trinitie, thre persons and one true and everlasting God, into thy blessed hands I commit my soule, and my body. At which words her breath stayed, and so neither moving hand nor foot, she slept sweetly in the Lord.

Her last words.

Her death.

Thus thou hast heard ( gentle Reader ) the discourse of the vertuous life, and Christian death of this blessed and faithfull Seruant of God, Mistrisse Katharine Stubbes, which is so much the more wonderfull, in that she was but young and of tender yeeres, not halfe a yeere aboue the number of twenty; when she departed this life. The Lorde giue vs grace to followe her good example, that we may come to those unspeakeable ioyes, wherein she now resteth, through Christ our Lord: to whome with the Father and the holy Ghost, be all honour, praise, dominion, and thankesgiuing, both now and for evermore. Amen.

FINIS.





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